

1. We call, first and foremost, to the worship of Allaah alone, without associating partners with Him. This was the starting point of the call of the Messengers (ﷺ), just as Allaah has stated: *“We sent a messenger to every nation proclaiming: Worship Allaah alone and leave the worship of the false deities.”* So this call to the worship of Allaah alone is coupled with the negation of the worship of anything besides Him.

2. We believe that our Religion calls to many essentials, so we call to the most essential affair, followed by that which is next in importance, in accordance to the Quranic and Prophetic texts, just as Allaah's Messenger (ﷺ) said to Mu'aadh b. Jabal (رضي الله عنه): *“Let the first thing you call them to be that they worship Allaah alone. If they affirm that, then inform them that Allaah has obligated upon them five prayers during the night and day. If they affirm that, then inform them that Allaah has obligated upon them the Zakaat...”*

3. We hold that the Sunnah is Revelation just as the Qur'aan is Revelation, just as Allaah, the Most High, said: *“He (the Prophet) does not speak from his desires, rather it is nothing except Revelation that is sent to him.”*

4. We believe that the Sunnah is whatever was conveyed to the Prophet (ﷺ) other than the Qur'aan due the saying of the Prophet (ﷺ): *“Indeed I have been given the Qur'aan and that which is like it.”*

5. We believe that the Sunnah is whatever the Prophet (ﷺ) uttered, enacted, and whatever was done in his presence which he did not disapprove of. The Sunnah additionally includes his outward description and inward character.

6. We hold that the best of mankind after the Prophets and Messengers (ﷺ) are the Companions of the Prophet Muhammad (ﷺ), due to his saying: *“The best of mankind is my generation, then those who come after them, then those who come after them.”*

7. We hold that the most excellent of these Companions is Abu Bakr as-Siddeeq, then `Umar ibn al-Khattaab, then `Uthmaan ibn `Affaan, then `Alee Ibn Abee Taalib (رضي الله عنه), then the rest of the ten who were promised Paradise. Then those that fought at Badr, then those who took the oath of allegiance of ar-Ridwaan at al-Hudaibiyah under the tree, then the Muhaajiroon, then the Ansaar, then those who embraced before the conquest of Makkah, then those who embraced after the conquest.

8. We free ourselves from the [Raafidah] Shee`ah and warn against them due to their numerous heresies, and due to their hatred and cursing of the Companions of Allaah's Messenger (ﷺ). The Messenger of Allaah (ﷺ) said: *“Do not curse my Companions, for by the One in Whose Hand is my soul, if one of you were to spend the like of the Mount of Uhud in gold, it would not equate to even a handful of one of them, and not even a half.”* And he (ﷺ) said: *“The curse of Allaah is upon the one who curses my Companions.”*

9. We believe that rectification of the *Ummah* lies in holding fast to the Book of Allaah and the authentic Sunnah of Allaah's Messenger (ﷺ) upon the understanding of the Companions. The Prophet (ﷺ) said: *“I have left amongst you that which if you cling to it, you will never go astray: The Book of Allaah and my Sunnah.”* He

also said: *“Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me.”*

10. We believe that the attainment of unity and the avoidance of splitting is a fundamental commanded by Allaah and His Messenger (ﷺ), due to the saying of the Most High: *“And hold fast all of you together to the Rope of Allaah, and be not divided.”* And his saying: *“And do not be like those who divided and differed after there had come to them the clear proofs.”*

11. We believe that the true legislated unity can only be achieved when all differing is referred back to the Book and the Sunnah upon the understanding of the Companions. This is due to the saying of the Most High: *“And if you differ in any affair between yourselves, then refer it back to Allaah and His Messenger if you truly believe in Allaah and the Last Day...”* And the saying of the Messenger (ﷺ): *“Whoever from you lives for long will see much differing and controversy, so upon you is to cling to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to that with your molar teeth.”*

12. We believe that inviting to Allaah begins with the rectification of the Belief ('*Aqeedah*), for this was the starting point of the call of all the Messengers (ﷺ), and the Messenger Muhammad (ﷺ) commanded Mu'aadh b. Jabal (رضي الله عنه) to begin with the belief when calling the people of Yemen to Islaam.

13. We reject and forbid all innovations that are introduced into the Religion, whether it be in matters of belief, speech or action due to the saying of Allaah, the Most High: *“This day I have perfected for you your Religion, and completed my favour upon you, and I am pleased with Islaam as your Religion.”* And the saying of the Most High: *“Or have they set up partners alongside Allaah who legislate for them in the Religion that for which Allaah has given no authority.”*

14. All innovations introduced into the Religion are evil, misguidance, and lead to the Fire – and there is no allowance in Islaam for what is referred to as a good innovation (*bid`ah hasanah*) due to the saying of the Prophet (ﷺ): *“Indeed the worst of all affairs [in Islaam] are the newly introduced matters, for every newly invented matter is bid`ah, and every bid`ah is misguidance, and every misguidance is in the Fire.”* And he said: *“Whoever introduces into this affair of ours that which is not from it, then it is rejected.”*

15. We believe the Qur'aan is the Speech of Allaah, not created. And whoever states that the Qur'aan is created is a disbeliever. Imaam Ahmad Ibn Hanbal said: *“It is not created. And one should not show weakness in declaring that it is not created. Rather the speech of Allaah is not distinct and separate from Him, and not a single thing from it is created.”* We believe that Allaah, the Most High, speaks with words and a voice that is heard, as has been reported in the authentic *ahaadeeth*.

16. We affirm the Names and Attributes of Allaah mentioned in the Qur'aan and authentic Sunnah. We believe that they are taken upon their apparent meanings and not metaphorically. We do not state *how* (*kayf*) the Attributes are, at all. We hold that to question *how* the Attributes of Allaah are is an innovation that leads to making resemblances with Allaah. And the early Salaf sternly forbade that.

17. We free our Lord, the Most High, from any likeness (*tamtheel*)

to the Creation whilst affirming that His Attributes are real and true, just as He has stated: *“There is nothing like unto Him, and He is the all-Hearing, the all-Seeing.”* So He, the Most High, negated resemblance whilst affirming His Attributes of Hearing and Seeing.

18. We affirm for Allaah what He has affirmed for Himself of Names and Attributes without negating (*ta`teel*) them or distorting (*tahreef*) them. He, the Most High, has said regarding His Names: *“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”*

19. We believe in the punishment of the grave and its reward as has been reported in the authentic narrations. We believe in the questioning of the servant in the grave by the two Angels. They will question the servant regarding his Lord, his Religion and his Prophet as is reported in the authentic narrations.

20. We believe that there is a Bridge (*Siraat*) erected over Hell, thinner than a strand of hair and sharper than a sword as has been reported in the authentic narrations, and that every person will cross over it in accordance to his deeds. The righteous will cross it swiftly like lightning or a charging horse, whilst the sinners will crawl and others will be snatched and cast into the Hellfire due to their evil deeds. Allaah, the Most High, said: *“There is none of you, except that he will come to it. This is upon your Lord an inevitability decreed.”* [19:71-71]

21. We believe that Allaah, the Mighty and Majestic, is above the Seven Heavens, over His Throne, separate and distinct from His Creation and He knows everything, and Controls the affairs. There are over one thousand proofs from the Qur'aan and Sunnah proving the Highness (al-`Uluww) of Allaah, as well as the *Ijmaa`* (consensus) of the Sahaabah and the Imaams of *ahlus-Sunnah* from the early Salaf. Whoever states that Allaah, the Most High, is in-dwelling in His creation has disbelieved. The Messenger (ﷺ) said: *“When you ask Allaah, ask for Al-Firdaws which is the middle of Paradise and highest part of Paradise. Above it is the Throne of the Most Merciful, and from it originate the rivers of Paradise.”* Allaah, the Most High, said: *“The Most Merciful has ascended over the Throne.”* And we do not delve into *how*.

22. We believe in the intercession (*shafaa`ah*) of the Prophet Muhammad (ﷺ) on Day of Resurrection – and for other than him, for those whom Allaah has permitted from amongst the Angels, the Prophets and the believers. This is due to the saying of Allaah, the Most High: *“None shall have the power of intercession except one who has received permission from the Most Merciful.”* And due to the saying of the Prophet (ﷺ): *“I am the master of the children of Aadam on the Day of Resurrection. I am the first for whom the grave will be split open, the first to intercede and the first whose intercession will be accepted.”*

23. We believe that seeking intercession from the Prophets (ﷺ), the Awliyaa, and the pious who are in their graves, by supplicating to them is Major Shirk (polytheism) because that is considered as worship of them. The Messenger (ﷺ) said: *“Supplication (du`aa) is worship.”* And Allaah, the Most High, stated: *“And invoke not besides*

Allaah that which will neither benefit you nor harm you, but if you do, then you will be from the wrongdoers. And if Allaah afflicts you with harm, none can remove it except He.” [10:106-107] And His, the Most High, statement concerning those who supplicate to the deceased: *“Who is more astray than the one who calls upon other than Allaah; one who will not answer him till the Day of Resurrection.”* [27:62] And His saying: *“Your Lord has said: Call upon Me and supplicate to Me and I will answer you. And those who disdain My worship, then they will be entered into the Hellfire in disgrace.”* [40:60].

24. We believe in the *Qadaa* and *Qadr* of Allaah. That is, that the affairs are Pre-Decreed. This entails belief in four matters: 1. Allaah's knowledge over everything: that which has occurred and that which is to occur, and nothing escapes His knowledge. 2. Allaah commanded the Pen to write everything that was to take place till the Day of Judgement in *al-Lawh al-Mahfoodh* (The Preserved Tablet) fifty thousand years before the creation of the Heavens and the Earth. 3. Allaah Wills whatever takes place, and nothing takes place except by His Will. 4. Allaah created everything, good and evil, from His perfect Wisdom.

25. We hold that seeking blessings (*tabarruk*) from the graves, or from particular trees, or stones, or rocks and so on, is Shirk. The Prophet (ﷺ) said to those who requested that they be allotted a tree for seeking blessings: *“By He in whose Hand is my soul, you have said just as the Children of Israel said to Moosaa (ﷺ): 'Make for us a god just like their gods. So Moosaa said: Indeed you are a people who are ignorant.' (al-A`raaf: 138) You shall certainly follow the ways of those who came before you.”*

26. We hold that People of Innovation should be boycotted and shunned. Fudayl Ibn Iyyaad (died 187H) said: *“I met the best of people, all of them people of Sunnah and they used to forbid from keeping company with the People of Bid`ah.”*

27. We hold that the one who defends, accommodates or promotes the People of Innovation is to be counted amongst them due to the saying of the Prophet (ﷺ): *“A person is upon the Religion of his companion, so let each of you look to whom he takes as his companion.”* And Fudayl Ibn Iyyaad (رضي الله عنه) said: *“Whoever sits with a person of Innovation, then beware of him.”*

28. We hold that it is not permitted to sit and acquire knowledge from *ahlul-Bid`ah*. And upon this there is the *ijmaa`* (consensus) of *ahlus-Sunnah*. Qaadi Abu Ya`laa (d. 333H) said: *“There is consensus amongst the Sahaabah and the Taabi`een regarding dissociating and cutting-off from the Innovators.”*

29. We hold it to be forbidden to look into the books, writings, websites, etc. of *ahlul-bid`ah* or listen to their lectures and classes. To delve into their teachings and writings opposes the *Manhaj* (Methodology) of the Salaf. Rather it is for the Scholars of verification and those grounded in knowledge to uncover their mistakes and to refute them.

30. We hold that the general folk from the Muslims should be invited to the Sunnah in a goodly manner in accordance to the saying of Allaah, the Most High: *“Invite to the Path of your Lord with wisdom, good admonition and argue with them in a manner that is best.”*

31. We hold that calling to Allaah is *tawqifiyyah* (governed by Revelation) and not open to opinions and personal deduction. So we repudiate those who utilize nasheeds, singing and music as a means to attract people to Islaam. The same applies to those who make fictitious films and movies, or use magic tricks and comedy as a means of *da`wah*. They are considered to be misguided and in opposition to the Sunnah and the way of the Companions.

32. We believe that the Believers will truly see their Lord in the Hereafter, just as the Prophet (ﷺ) said: *“Indeed you shall see your Lord just as you see the full moon on a cloudless night.”* And it is not permitted to falsely interpret this or to set up metaphors. Rather it is taken upon the apparent meaning in accordance to the consensus of *ahlus-Sunnah wal-Jamaa`ah*. Imaam al-Aajurree (d. 360H) said: *“And whoever denies all of what we have mentioned and claims that Allaah will not be seen in the Hereafter has disbelieved.”*

33. We hold that a person is not considered to be from *ahlus-Sunnah wal-Jamaa`ah* until he gives precedence to the Revelation over and above his intellect, and that he abandons theological and philosophical rhetoric (*kalaam*) and submits to the Prophetic narrations and to the understanding of the early Salaf.

34. We hold that the ruler is to be obeyed, whether righteous or sinful. And rebellion against the tyrannical Muslim ruler is forbidden, even if he behaves like a Shaitaan, does not practice the Sunnah, beats the backs of the people, imprisons them and takes their wealth. This is in accordance to the statement of the Prophet (ﷺ): *“You will have rulers over you. They will not follow my Sunnah, nor follow my guidance. There will be amongst them men who will have the hearts of devils in the bodies of men.”* Hudhaifah (رضي الله عنه) asked: *“What should I do if I reach that time?”* He replied: *“Hear and obey the Ameer, even if he beats you in your back and takes your wealth. Hear and obey!”*

35. We hold that one is obligated to be patient with the tyrannical ruler, just as the Prophet (ﷺ) said: *“If one of you sees something from your ruler that displeases you, then be patient.”*

36. We believe that it is forbidden to publicly rebuke the Rulers as that is the way of the misguided Khawaarij, just as the Prophet said: *“Whoever desires to advise the Ruler, then he should not do so publicly, rather he should take him by his hand and take him into seclusion [and then advise]. So either he accepts the advice from him, and if not, then he has fulfilled the duty that was upon him.”*

37. We hold that those who rebel against the tyrannical rulers are the Khawaarij sect, and they are not counted amongst *ahlus-Sunnah wal-Jamaa`ah*. The Prophet (ﷺ) said regarding them: *“There will appear a people, and they will recite the Qur'aan but it will not go beyond their collar bones. They will exit the Religion, just as an arrow goes through its target.”* The Sahaabah agreed this was referring to the Khawaarij.

38. We do not declare a Muslim to be an unbeliever or an apostate due to a Major Sin that does not reach the level of Major Shirk or Kufr. Allaah, the Most High, stated: *“Indeed Allaah does not forgive that partners be associated with Him in worship, but He forgives lesser than that to whomever He pleases.”* Those who declare Muslims to

be unbelievers based upon major sins are the Khawaarij.

39. We hold that a fornicator, a thief, a murderer, a drunkard, a gambler and other than them is under the threat of Allaah's punishment and under His Will. He is not considered to be an unbeliever, even if he gathered between all these sins, unless he proclaims that those sins are permissible (*halaal*). This is just as Ibn Taymiyyah (died 728H), Ibn Abdul-Wahhaab (died 1207H) and Ibn Baaz (رضي الله عنه) have stated as the consensus of *ahlus-Sunnah*. The Khawaarij sect oppose this and declare the major sinners from Muslims to be unbelievers, focusing particularly upon the Rulers.

40. We hold that *Kufr* can be minor (*asghar*), which does not exit a person from Islaam – and it can be major (*akbar*), which exits a person from Islaam. Likewise Shirk can be minor (*asghar*), which does not exit a person from Islaam – and it can be major (*akbar*), which exits a person from Islaam.

41. We hold to the statement of Ibn Taymiyyah (*al-Fataawa* 7/312): *“It was from the speech of the Salaf: “That a person can possess both imaan and hypocrisy (nifaaq).” And likewise their saying: “That a person can possess both imaan and kufr.” And that is not the kufr that exits from the Religion, just as Ibn `Abbaas (رضي الله عنه) and his companions have said regarding the saying of Allaah, the Most High, “And whoever does not judge by what Allaah has revealed, then they are the unbelievers.” – They said: “They disbelieved with a kufr that did not exit them from the Religion.” And they were followed in that understanding by Ahmad Ibn Hanbal and other than him from the Imaams of the Sunnah.”*

42. We do not declare the Muslim rulers to be unbelievers if they judge by other than what Allaah has revealed unless they proclaim that to be *halaal*, just as Imaam `Abdul-`Azeez Ibn Baaz (رضي الله عنه) stated: *“If he does so, making that permissible (halaal), then he has disbelieved [exiting Islaam]. But when he does so to please his people, or other than that, then it is kufr lesser than [major] kufr, that does not exit from Islaam.”* And this is in agreement with the saying of Ibn `Abbaas (رضي الله عنه) mentioned in the point before.

43. We believe that this *Ummah* of Muhammad, the Muslims, will divide into numerous sects, just as the Prophet (ﷺ) said: *“This Ummah will divide into seventy three sects. All of them will end up in the Hellfire except for one.”* They asked: *“Which is that one sect?”* He said: *“That which I and my Companions are upon today.”* The sect which holds fast to the way of the Messenger (ﷺ) and his Companions (رضي الله عنهم) will be saved, and that is only one sect and they are called: *AhluS-Sunnah wal-Jamaa`ah*; *Ahlul-Hadeeth*; the *Salafees*; *al-Jamaa`ah*; *at-Taa`ifat al-Mansoorah* (The Aided Group); *al-Firqat an-Naajiyah* (The Saved Sect); *as-Suwaad al-A`dham* (The Main Body); and they are the *Ghurabaa* (The Strangers) – all of these titles refer to one group of people.

44. We hold that not every claimant to the Sunnah is truly upon the Sunnah – and a person is judged upon that which is apparent from him, despite his claim. There are many who claim to be upon the Sunnah yet they flagrantly oppose the fundamentals of the Sunnah.

45. We hold that the sinners of *ahlus-Sunnah* are better than the worshipers of *ahlul-Bid`ah*, because innovations are worse than sin.

Imaam Ahmad ibn Hanbal (died 241H) said: *“The graves of ahlus-Sunnah from those who were major sinners are a garden [of delight], whilst the graves of ahul-Bid’ah from those who were the pious ascetics are a pit [of fire]. The open sinners (fussaaq) of ahlus-Sunnah are the friends of Allaah and the pious ascetics of ahul-Bid’ah are the enemies of Allaah.”*

46. We hold that Imaan is speech and action, it increases and decreases. Meaning: Imaan is: Speech of the heart, such as knowledge of the `aqeedah, and the knowledge of the rest of the aspects of the Religion. Actions of the heart: Such as love, hope, fear, and so on. Speech of the tongue: the utterance of the Testimony of Faith (Shahaadatain), recital of the Qur’aan, dhikr, etc. Actions of the limbs such as the Prayer, Fasting, paying the Zakaah, obedience to the parents, etc. Imaan increases with obedience to Allaah and it decreases with disobedience to Allaah.

47. In the understanding of Imaan, both the Murji’ah and the Khawaarij went astray. The Murji’ah hold that Imaan does not include actions and it does not increase or decrease. The Khawaarij hold that Major Sins, and the abandonment of the obligations do not decrease Imaan, rather they nullify Imaan altogether. Both sects are astray.

48. We hold that demonstrations and street protests anywhere in the world are against the guidelines of the Sharee’ah. They are not from the Sunnah, and are not an Islamic means of rectification for the Ummah. Rather it leads to chaos and is considered as Khurooj (rebellion) against those in authority. There is no Sharee’ah evidence that sanctions demonstrations, sit-ins and protests, even if they are peaceful.

49. We hold that there is no obedience to any of the creation in disobedience to Allaah, as has been reported from the Prophet (ﷺ).

50. We hold that if the Ruler commands the subjects to disobey Allaah, then the ruler is not to be obeyed in that, just as the father who commands his children to disobey Allaah must not be obeyed in that. But the hand of obedience and allegiance to the Ruler should not be removed, rather he is obeyed in that which is good, and disobeyed when he commands with sin. But he is not rebelled against.

51. We hold that the Ruler is not to be rebelled against when he exits the fold of Islaam unless the scholars of *ahlus-Sunnah* (the Salafi scholars) declare him to be an apostate, and they see that the subjects have the ability to remove and replace him with one who is better – and they see that his removal will not involve bloodshed and killing, leading to a greater evil. In such a situation rebellion is prohibited, even against the one who apostated. This is well-known from the mighty principles of the *Sharee’ah*.

52. We hold that the blood of Muslim is forbidden to spill. His blood, wealth, property and honour are inviolable. The one who violates these rights is sinful and threatened with the punishment of Allaah.

53. We hold that a non-Muslim is not to be killed just as a Muslim is not to be killed unjustly. The non-Muslims in the Muslim lands are protected by covenants and agreements by the Muslim governments. The Prophet (ﷺ): *“Whoever kills a non-Muslim under*

a covenant will not smell the scent of Paradise.”

54. We hold that modern-day insurgencies are an innovation of the Khawaarij and Shee’ah who wish to create anarchy and corruption in the lands.

55. We hold that acts of terrorism are utterly contrary to the teachings of Islaam, whether they are carried out in the West (Europe, USA, Canada, etc), Africa, the Middle-East or the Far East. There is no evidence in the Qur’aan and Sunnah that allows such mindless acts of violence.

56. We hold that offensive Jihaad is only to be performed behind a Muslim ruler who holds the reigns of power and governance over his country and commands his army. It is *not* considered Jihaad to set up terrorist cells and detonate explosives amongst the people, whether that be in Muslim or non-Muslim societies. Such people are not considered to be *Mujaahideen* in Islaam, rather they are Major Sinners upon the beliefs and innovation of the Khawaarij and Shee’ah.

57. We believe that it is considered as *Jihaad* for a Muslim to defend one’s life, land and property from enemy attack.

58. We believe that *Fataawa* (verdicts) concerning the affairs of affliction and calamity (and rulings of *Jihaad*) that affect societies must be referred back to the Senior Scholars of Salafiyyah, and not to the smaller students of knowledge, even though in both there is virtue.

59. We believe that “suicide missions” carried out by the terrorists have no basis in the Sharee’ah. There is no evidence that the Prophet (ﷺ) sanctioned such acts of killing oneself with one’s own hands.

60. We hold it to be impermissible to target and attack civilians (non-combatants), especially women and children during conflict.

61. We hold that it is correct that the Khawaarij insurgents be fought and routed if they wreak havoc in the land, and the authorities should be aided in combating them. The Prophet (ﷺ) said regarding them: *“I would slaughter them with the slaughtering of the people of Aad.”* And Ibn Taymiyyah cited the consensus of ahlus-Sunnah in that regard.

62. We hold that the People of the Book, the Jews and Christians, have a special station in Islaam due to what has been revealed to them of scripture before the sending of the Prophet Muhammad (ﷺ). Allaah has permitted the Muslims to eat their slaughtered meat and to marry their chaste women. However, alongside this, they are still considered to be unbelievers in Allaah, His Book and His Messenger. So they should be invited to Islaam, and to worship the One True Lord, the Lord of all the Prophets, and He is Allaah, the sole God worthy of worship, to the exclusion of anyone else.

63. We hold that it is forbidden to transgress against the rights of the non-Muslims, or to be unjust towards them, for indeed Allaah has forbidden injustice in every situation.

64. We believe that the sinners amongst the Muslims who worshiped Allaah alone will be removed from the Hellfire after they are punished in it. No *Muwahhid* (Monotheist) Muslim will remain in Hell forever, even if he committed Major Sins.

65. We believe that mankind will stand before their Lord on the Day of Resurrection. They will be barefoot, naked and uncircumcised – and the Sun will be drawn close. Then the Messenger (ﷺ) will intercede on behalf of the creation to his Lord for the Judgement to begin. This intercession is specific for the Messenger Muhammad (ﷺ).

66. We believe in the Balance of Scales (*Mizaaan*) that will set up on the Day of Resurrection, wherein the good and evil deeds will be weighed, just as Allaah stated: *“So those whose scales are heavy – it is they who will be successful.”* and He, the Most High, said: *“And those whose scales are light – those are the ones who have lost their souls.”*

67. We believe in the Reservoir (*Hawd*) of the Prophet (ﷺ) on the Day of Resurrection. Its water is whiter than milk and sweeter than honey. Its vessels are more numerous than the stars in the sky. Whoever drinks from it will never be thirsty again. This is for the *Ummah* of Muhammad (ﷺ), and every Prophet will have a *Hawd*. This *Ummah* will race towards the *Hawd* of the Messenger (ﷺ) and the Innovators will be pushed back due to what they innovated into the Religion, such as the Khawaarij, the Shee’ah, the Jahmiyyah, the Mu’tazilah, the Soofees and the Ashaa’irah.

68. We believe that Hell and Paradise are already created and in existence, and they will never cease to be in existence. This is opposed by the Mu’tazilah sect.

69. We believe in the appearance of the Mah’ddee, from the progeny of the Messenger Muhammad (ﷺ). He will rule over the Muslims before the appearance of the Dajjaal and the descent of `Eesaa ibn Maryam (Jesus).

70. We believe in the appearance of the Dajjaal (the Anti-Christ) after the Muslims conquer Constantinople. He is a human, the one-eyed liar, who will call the people to worship him. He will be given powers [from Allaah] with which he will deceive the people and call them to obey him. He is a great tribulation upon mankind, and will wreak havoc for forty days: the first day will last a year, the second will last a month, the third will last a week, and the remaining thirty seven days will be normal. He is from the signs of the Hour. The Messenger warned against him severely, and commanded the believers to seek refuge from him and not to approach him.

71. We believe in the descent of `Eesaa Ibn Maryam (ﷺ). He will descend, with his hands placed on the wings of two Angels, to the white minaret in the east of Damascus whilst the Mah’ddee is leading the Muslims in prayer. He will kill the Dajjaal and rule the earth with justice and peace. He will die and the Muslims will pray the funeral (*Janaazah*) prayer over him. It is during the life of `Eesaa (ﷺ) that Gog and Magog will emerge and wreak havoc. `Eesaa and believers will supplicate to Allaah and He will destroy them and cleanse the Earth.

72. We believe that the doors of repentance are open for a person so long as the soul is not removed from his body and the Sun has not risen from the West (as that is from the Major Signs of the Last Hour).

73. We believe that Muhammad (ﷺ) is the final Messenger, after whom there is no new Messenger and no new revelation. `Eesaa Ibn Maryam (ﷺ) will judge by the Qur’aan and Sunnah upon his return.

74. We reject the false interpretations and distortions of the Attributes of Allaah by the Ash’arees and the Maatureedees who claim they are from ahlus-Sunnah. They are considered to be from ahul-Bid’ah and misguidance. They are from the branches of the Jahmiyyah who negate the Attributes of Allaah.

75. We reject the *hizbiyyah* (partisanship) of the modern-day sects who have created further segregation within the ranks of the Muslims, seeking from them allegiance to their parties in contradiction to the Book and Sunnah. So we warn against these groupings such *Jamaa’at at-Tableegh*, *al-Ikhwaan al-Muslimoon*, *Hizbut-Tahreer*, and the various other groups of these times. These sects are no different in their deviations from the sects of old. They are regarded as ahul-Bid’ah and it is forbidden to join them.

76. We reject the fanaticism which is labelled deceptively as *“taqleed”* by the blind-followers of the four well-known *Madh-habs*. The noble Imaams: Abu Haneefah, Maalik, Shaafi’ee, and Ahmad ibn Hanbal (رحمهم الله) did not intend or command that the Sunnah be abandoned in favour of, or sectarian fanaticism to, the *Madh-habs*. Furthermore, these *Madh-habs* today are used to conceal many innovations that the Imaams were never upon. Many adherents of the *Madh-habs* today, for example, indulge in grave-worship and seeking aid from the inhabitants of the graves; and their *`aqeedah* is Ash’aree – all in contradiction to the Book and Sunnah.

77. We call to honouring and respecting the scholars of *ahlus-Sunnah*. Love of them is a sign of the People of Sunnah, and hatred of them is a sign of the People of *bid’ah*. If a Scholar of Sunnah errs in his *ijtihad*, he attains one reward, and if he is correct he attains two rewards.

78. We do not venerate or praise the scholars of the innovators. Rather we warn against them and we do not mention their good points. To mention their good points along with their innovations (*al-mawaazanah*) with the claim of establishing justice is an innovation. The Prophet (ﷺ) said: *“What I fear for you most are the Imaams of misguidance.”*

79. We hold that if a Scholar of *ahlus-Sunnah* [Salafiyyah] errs, then his error is corrected and his honour is preserved. If his error opposes the fundamentals and the *`aqeedah* of the Salaf, then the Scholars are left to rectify his error and advise him. If he persists stubbornly in his innovation, then the Scholars declare him to be an innovator.

80. We believe as Imaam al-Barbahaaree said: *“One does not bear witness for anyone [that he is from the people of Paradise or Hell] due to a good or bad deed, for you do not know what his final deed will be before his death. So hope for him the mercy of Allaah and fear for him [due to his sins]. You do not know what has been destined for him at the time of death from feelings of regret before Allaah, and what Allaah has ordained for him at that time if he was to die upon Islaam. So hope for him Allaah’s Mercy and fear for him due to his sins. And there is no sin except that there is for the servant repentance from it.”*

81. We believe that the *‘Awliyyaa* of Allaah are not deserving of anything from the rights of worship. One may not seek from the deceased anything, for they themselves are in need of the

supplications of the living and in need of the Mercy of Allaah.

82. Anyone who seeks from the *‘Awliyyaa* who have passed away help, assistance, forgiveness, increase in sustenance, or repelling of harm has committed *Shirk* with Allaah.

83. Seeking from a righteous believer who is alive that he supplicate to Allaah for one who is in need is permissible and legislated. The Companions would ask the Prophet (ﷺ) to supplicate for them whilst he was alive, but they did not ever seek his supplication after his death.

84. We believe that the wives of the Prophet (ﷺ) are the mothers of the believers, and every Muslim is obligated to love them as our mothers.

85. We remain silent concerning whatever tribulation occurred between the Companions after the death of Allaah’s Messenger (ﷺ), since they were *Mujtahidoon* (people of knowledge who strived to attain the truth). Whoever was correct amongst them is rewarded with two rewards and whoever was mistaken is rewarded with one reward. And Allaah has already stated: *“Allaah is pleased with them and they are pleased with him.”*

86. We hold that it is not permitted to ascribe to the Companions that they are innovators or sinners. Whoever does so has opposed the Messenger of Allaah (ﷺ) in his saying: *“When my Companions are mentioned, withhold.”* Those who ascribe deviation to the Companions are people of desires and misguidance.

87. We hold that it is permitted to warn against the innovators by name, and that is not considered blameworthy backbiting by the consensus of *ahlus-Sunnah* and *ahul-Hadeeth*. We see that the books of the Scholars of the Salaf of this *Ummah* contain plentiful rebuke against the people of misguidance, the weak narrators and the fabricators of *hadeeth* by name.

88. We hold that it is forbidden to revile and rebuke the tyrannical ruler, but it is permitted to rebuke and warn against the callers to innovation and misguidance. *Zaa’idah Ibn Qudaamah said: “I asked Mansoor Ibn Mu’tamir: “Can I revile the ruler whilst I am fasting?” He replied: “No.” I then said: “Then can I revile the People of Desires and Innovation?” He replied: “Yes.””*

89. We believe that this Ummah will be revived by the methodology of *Tasfiyah* and *Tarbiyah*. *Tasfiyah* (purification) from false and alien beliefs and practices that have crept into the Religion over the centuries. And *Tarbiyah* (cultivation) of the younger generation upon the pure *`aqeedah*, belief, *manhaj* (methodology) and practice of the Religion based upon the Book, the authentic Sunnah and the understanding of the early Salaf. Imaam Maalik Ibn Anas (died 179H): *“The latter part of the Ummah will not be rectified except by that which rectified its first part.”*

And all praise is due to Allaah, Lord of the worlds. May the peace, blessings and salutations of Allaah be upon our noble Messenger, Muhammad, and upon his family, his Companions and his true followers.

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